



Self-Preparation

A year's study and meditation
for those who desire to prepare
themselves to recognise and serve
the World-Teacher
when He comes

ARRANGED BY

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Order of the Star in the East



Self-Preparation Group

ADYAR.

It has been thought desirable to publish the meditations which the Adyar Self-Preparation Group arranged for themselves to cover the period of a year. The meditations have, therefore, been re-arranged, and modified where necessary, for general use. The Adyar Group hopes that groups throughout the world may join it day by day in the same meditation, so that the self-preparation may be united. Members of the Group will select the most convenient time for the meditation and study, but the early morning is strongly recommended.

It should be remembered that one of the principal objects of the formation of the group is to stimulate *combined* activity, so that we may form, if I may use the phrase, a group-soul, really a group-spirit of unity, making the group one body. In addition to this, we not only acquire the habit of doing things together, the combination being much stronger than the mere addition of the separate forces, but may also be helped in our individual efforts at self-preparation by the fact that others are working on the same lines, probably, too, about the same time. Preparation *together* is the keynote of every self-preparation group rather than individual and isolated preparation. With the latter, we shall in any case concern ourselves individually, but the former is an addition intended to strengthen in each one of us that spirit of Brotherhood upon the intensity of which so largely depends the welcome the Lord will receive when He comes, the length of His stay among us, and the extent to which the world will be able to profit from His Presence.

This period of meditation and study should, therefore, be realised as a period consecrated to Him, spent in His Name, as an act of dedication, as a very definite participation in the preparation for His Coming. It is to be looked upon as in the nature of a daily vigil, a daily

purification, a daily drawing closer to our brethren, of whatever kingdom of nature, in active sympathy and understanding. The more whole-hearted our meditation and study, the further will misunderstanding, suspicion, hatred, recede into the background, the fainter the jarring note of ill-will when He comes. He has been rejected before. The object of the existence of self-preparation groups throughout the world is to endeavour to ensure that He shall not be rejected again. Each individual member may feel he can do but little towards these great ends, but he ought to remember that his little, added to the little of thousands of others, makes that strong force which shall achieve. Every little makes the result more certain, however little it may be, while the larger the collective effort, the more numerous the little streams that converge to the making of the mighty river, the greater will be the contribution of power from Those Who can mightily help the world to welcome the Master of Masters, but Who cannot compel the welcome, Who may but intensify the efforts of those who are trying to prepare the world for His coming.

We have somewhere been told that before each one of us there is the far, far distant goal of being Saviours of the world. Even now, therefore, we should strive to live as would-be

Saviours. This means nothing more, but nothing less, than living *At the Feet of the Master*, first imperfectly, very imperfectly, later more perfectly, and finally, as we come to the threshold of perfection, perfectly. There is no advice within its pages from the fulfilment of which we are not still far distant. There is no rule of conduct which we have yet so builded into our characters that it is part of our very natures. We must needs read the pages of *At the Feet of the Master* as young beginners treading, as it were, for the first time, the approaches to the Great Path along which Saviours have already travelled far. It is well, therefore, that we should pay most careful heed to every word, realising that each word applies to us, is needed by us, and, if obeyed by us scrupulously, will enable us to fulfil the duties that we owe as members of the Order of the Star in the East, both to ourselves as well as to the world in preparation for the coming Lord. *At the Feet of the Master* culls for us from the great Scriptures of the world the truths most vital for us and for the world at this hour of dawning. It is the ancient Scripture reset in modern garb to suit modern conditions. We see Eternity applied to the times in which we live, and for our own sakes we would do well to heed. *At the Feet of the Master* should be

our *vade mecum* especially in the little things of daily life, where so often it is so easy to go wrong.

1. It is suggested that each day the meditation be as follows :

(a) The renewal of self-dedication, in the form temperamentally most congenial, to the service of the coming Lord.

(b) An act of grateful remembrance of our Protector, and of our Head, as our intermediary, as our leader, on the path which leads to the Feet of the Lord.

(c) The visualisation of the members of our Group, and the pouring upon the visualisation of a stream of goodwill and affection.

(d) Meditation on the spirit of the passage in *At the Feet of the Master* appropriate to the day. (The form of this meditation will depend upon the temperament of the member. It might, for example, take the shape of feeling strongly the virtue concerned, or the virtue which is the opposite of the weakness condemned. The force thus generated might then be directed outwards in appropriate directions. In any case, the meditation should be positive and not negative, not the feeling of a weakness but rather the feeling of the possession of a quality).

(e) The meditation may conclude with the recitation of :

O Hidden Life, vibrant in every atom ;

O Hidden Light, shining in every creature ;

O Hidden Love, embracing all in Oneness ;

May each who feels himself as one with Thee,

Know he is therefore one with every other.

2. As regards study, the passage selected for meditation may be studied in the light of such commentaries as are available, *e.g.*, Bishop Leadbeater's *Talks on At the Feet of the Master*. The time to be devoted to study and meditation respectively may vary, but it is recommended that not more than 5 minutes be occupied in meditation, and about 10 or 15 minutes in study. It should be remembered that the meditation-study aims rather at the acquirement of an attitude than at the gaining of specific knowledge.

3. A member who is normally conscious of any barrier standing in the way of the out-pouring of his love and goodwill to all should imagine the barriers are *not there* and deliberately send love and goodwill to any between whom and himself these barriers normally exist in greater or less degree. This might come as an addition to I (c).

4. In the evening as you retire to rest, say with all your will :

May Their Love, infinitely strong, wise, compassionate, pure, self-sacrificing, fearless, shine through me on all. This is the essence of my self-preparation, that I may help to prepare the way of the Lord and make His Path straight.

Remember always to have as the back-ground
of your life and thought :

MAY I BE ALL LOVE
EVEN AS GOD IS ALL LOVE!



Note. In connection with the first division
of the suggested meditation, homage to the
great World-Teacher, some members of the self-
preparation group may feel inclined to recite :

O Master of the Great White Lodge,
Lord of the Religions of the World,
Come down again to the world that needs Thee
And help the Nations that are longing for Thy
Presence;

Speak the word of Peace that shall make the peoples
to cease from their quarrellings;

Speak the word of Brotherhood that shall make the
warring castes and classes know themselves as
one;

Come with the might of Thy LOVE,
Come in the splendour of Thy POWER,
And save the world which is longing for Thy
Coming;

Thou Who art the Teacher alike of Devas [Angels]
and of men.

In one sense, of course, this is more an invocation than an act of homage, but it involves the spirit of homage, and may possibly prove helpful.

The meditation and study is divided into two parts—the first from January to May, the second from June to December. A separate introduction will precede the second part.

G. S. ARUNDALE.



Meditation and Study



I.—January to May

JANUARY.

- 1st.* Read through the Division of LOVE.
At the end strive to feel full of love to all.
- 2nd.* DO NO HURT :
I will think no evil.
I will speak no evil.
- 3rd.* DO NO HURT :
I will participate in no cruel customs.
I will be deliberate in thought, feeling,
word and action.
(Impulsiveness often leads to thoughtless
cruelty).

4th. DO NO HURT :

Superstitions are :

1. Flesh-eating.
2. Animal-sacrifice.
3. Treatment of Depressed Classes.

Have I others? Have I these?

5th. SERVICE :

Constant watchfulness to render little acts of service.

Alertness to help *all*, including animals and plants.

6th. SERVICE :

I am a channel through which His Love shall flow to all.

7th. SERVICE :

"He is as a pen . . . have." "I am as a pen . . ."

8th. SERVICE :

"He is also a living . . . heart." I am . . ."

9th. SERVICE :

MAY I BE ALL LOVE
EVEN AS GOD IS ALL LOVE.

WEEK OF SELF-RECOLLECTEDNESS:

Self-Examination.

10th. January 2nd meditation to be remembered.

11th. Our Order's Anniversary Day. Think of the wonderful privilege of membership of such an Order, and particularly remember that a beautiful aspect of this privilege is the opportunity given to us of proclaiming the Lord's *Coming*. When He is in our midst, this privilege at any rate will cease to be ours. Let us make the most of it while we have it, and spread on all possible occasions the fact of this very near *Coming*. Wish with your whole heart that the Head of our Order may be granted health, strength and wisdom to lead the world to the Master's Feet.

12th. January 3rd meditation to be remembered.

13th. January 4th ,, ,,

14th. January 5th, 6th, 7th ,, ,,

15th. January 8th, 9th ,, ,,

The implications of the following verses in terms of LOVE should be thought out.

16th. "Waiting the Word of the Master."

17th. "Watching the Hidden Light."

18th. "Listening to catch His Orders
In the very midst of the fight."

19th. "Seeing His *slightest* signal
Across the heads of the throng."

20th. "Hearing His *faintest* whisper
Above earth's loudest song."

21st. Love as *reverence* to those whom I recognise as my superiors.

22nd. Love as *affection* to my equals whoever they may be.

23rd. Love as *compassion* towards those behind me on life's pathway, as *tenderness* towards those who are in special need because of trouble, suffering, of whatever kind.

Week of Homage to the Lovers of the World.

24th. Act of homage to the Rulers of our Race :

“May my love be *strong* even as His
is *strong*.”

25th. Act of homage to the Lord Buddha :

“May my love be *wise* even as His is
wise.”

26th. Act of homage to the World-Teacher :

“May my love be *compassionate* even
as His is *compassionate*.”

27th. Act of homage to the Lord Zarathushtra :

“May my love be *pure* even as His is
pure.”

28th. Act of homage to the Lord Christ :

“May my love be *sacrifice* even as His is
sacrifice.”

29th. Act of homage to the Lord Muhammad :

“May my love be *fearless* even as His
is *fearless*.”

30th. “May Their love, strong, wise, compas-
sionate, pure, self-sacrificing, courageous, shine
through me on all.

31st. Meditate on other great, though lesser, lovers of the world with whose lives you are acquainted — great pioneers of Brotherhood. Desire to be of their nature and of their company.



FEBRUARY.

1st. From the unreal lead me to the Real.
From darkness lead me to Light.
From death lead me to Immortality.

("Men walk in their own shadows and cry out that it is dark." Love gives purpose to discrimination, and discrimination leads us out of the unreal, out of darkness, out of death, into the Real, into the Light, into Immortality).

2nd. On the Path *alone* can be found those things which are worth gaining.

3rd. Wealth and Power are unreal . . . are at the best means to the end which is the happiness of the world.

4th. Real knowledge is the knowledge of God's plan for the world—evolution.

(To what religion a person belongs, to what race, does not matter. Evolution means sacrifice and not selfishness).

5th. Only what the One wills can ever be really pleasant for any one.

Am I on God's side?

6th. When your body wishes something, stop and think whether *you* really wish it. For *you* are God, and *you* will only what God wills.

7th. Dig deep down into yourself and find the God within you and listen to His voice, which is *your* voice.

8th. You are not the physical body, nor the astral, nor the mental. Each will pretend to be the Self in order to gain what it wants. You must know them all, and know yourself as their master.

9th. My bodies shall not hinder me in doing good work. My bodies are my animals, upon which I ride.

10th. I must not overwork my bodies. Do I?

11th. I must feed my physical body on pure food and drink only, and keep it strictly clean.

(Why? See p. 9 of the miniature edition of *At the Feet of the Master*. Read carefully the observations of our Head in his May Message to Self-Preparation Groups, and daily try to

adhere to the advice therein given, adapting it to your circumstances and needs. Physical cleanliness is of vital importance, for "without a perfectly clean and healthy body you cannot do the arduous work of preparation, you cannot bear its ceaseless strain").

12th. I will not be angry, though my astral body sometimes tries to make me want to be angry.

13th. I will not say sharp words to any one under any circumstances, though my astral body sometimes tries to make me want to say these.

14th. I will not be jealous, though my astral body sometimes tries to make me want to be jealous.

15th. I will not be greedy for money, etc., though my astral body sometimes likes me to be greedy.

16th. I will not be envious of other's possessions, though my astral body sometimes wants me to be envious.

17th. I will not be depressed, though my astral body sometimes wants me to be depressed.

(Send a thought of reverent, grateful and loving homage to our revered leader, Bishop Leadbeater, whose birthday it is).

18th. I will be all Love even as God is all Love. I will be all Service. I will forget myself absolutely for the sake of His work.

19th. There may be *apparent*, but there is no real, cost in doing right. I will, therefore, do right at all costs. I will be firm as a rock where right and wrong are concerned, but I will yield always to others in things which do not matter.

(There are so many things which we think matter, but which do not really matter at all. What are the things which I think matter, but which really do not matter, when I come to think over them carefully? I must use here my utmost discrimination).

20th. I will always be gentle, kindly, reasonable, accommodating, leaving to others the same full liberty which I need for myself.

21st. A small thing directly useful in the Master's work is far better worth doing than a thing which the world would call good.

22nd. Any rich man can feed bodies, but only those who know can feed souls.

(Ponder over the significance of this, remembering that the Master says it is good and noble and useful to feed the poor).

23rd. Study first that which will most help you to help others. Work patiently at your studies, not that you may be thought wise, not even that you may have the happiness of being wise, but because only the wise man can be wisely helpful.

24th. I will think truly.

(Examine what this means. See pp. 16, 17, 18, 19, 20, 21 of the miniature edition of *At the Feet of the Master*).

25th. I will be true in speech—accurate without exaggeration.

(Examine what this means. See pp. 21, 22 of the miniature edition of *At the Feet of the Master*).

26th. I will be true in action.

(“Never pretend to be other than you are, for all pretence is a hindrance to the pure light of Truth, which should shine through you as sunlight shines through clear glass”).

27th. I will be unselfish.

(Examine yourself for selfishness, and be utterly uncompromising in the examination as in all other self-examinations. Determine that these selfishnesses shall cease).

28th. God is in everyone and everything, no matter how evil he or it may appear on the surface. I will see God in everyone and in everything.

(Examine yourself for prejudices, etc., which put difficulties in the way of this, and very deliberately send out a stream of love to overcome the prejudice. A prejudice is a hindrance in the way of the service of the Master).

29th. I can help my brother through that which I have in common with him, and that is the Divine Life. May I learn how to arouse that in him! May I learn how to appeal to that in him! Thus shall I save my brother from wrong.



MARCH.

1st. Imagine yourself at the Feet of your Guru, feeling intensely the desire to be like Him.

(For study try to understand what are the great characteristics of a Master).

2nd. Feel intensely the desire to serve your fellow-men, humanity and all your fellow-creatures of whatever kingdom of Nature.

(Study yourself to be clear as to the nature of your selfish desires, realising that "all selfish desire binds." Determine to replace these selfish desires by unselfish desires, convinced that *you*, the real *you*, will this; only your bodies stand in your way).

3rd. I will do right for the sake of the right, not for the sake of reward.

(Study yourself to find out to what extent you work for results, not, therefore, trusting in the Law).

4th. I work for the sake of the work, not for the sake of the result.

(Remember in your study that God will take care of the result if we take care of the motive and of the means).

5th. *Humility* as expressed in: "Never wish to shine, or to appear clever; have no desire to speak."

6th. It is well to speak little; better still to say nothing, unless you are quite sure that what you wish to say is true, kind and helpful.

Before I speak I will think whether what I propose to say is true. If not, I will not say it.

7th. Before I speak I will think whether what I propose to say is kind. If not, I will not say it.

8th. Before I speak I will think whether what I propose to say is helpful. If not, I will not say it.

9th. I will listen more than talk.

10th. I will not offer opinions unless directly asked for them.

(Study what this means. It does not mean, perhaps, that we are never to offer opinions unasked, but that we should acquire the habit of silence and unobtrusiveness. In most cases, someone else will probably advance the opinions we hold, while often the excitement of the discussion induces a desire to shine, to appear clever, and we may advance opinions in a hurry which calm reflection will show to be unsound. It is, therefore, worth while to make a point of not offering our opinions unless directly asked for, at least for a definite time, so that we may lose the habit of intruding ourselves at every possible moment into the conversation. It might be worth while to determine not to offer opinions unless directly asked for them, say until the end of the month).

11th. "To know, to dare, to will, and to be silent."

I will acquire wisdom.

(Study the distinction between wisdom and knowledge).

12th. May I have courage to do right at all costs.

13th. May I have courage to endure bravely, peacefully, even uncomplainingly if I can, happily, the sufferings and troubles that come to me—knowing that God is all LOVE and all JUSTICE.

14th. May I have courage, power to persevere, utterly undeterred, undismayed by failure, knowing that that which may be failure in the sight of man may well be triumph in the sight of God and His Messengers, if I have striven well.

15th. May I be utterly fearless on the path which leads to Him. "Perfect love casteth out fear."

16th. "To be silent" is "the hardest of.....all" the qualifications; therefore a qualification to be begun early.

(In to-day's study, try to understand what silence really means. Among other things it means self-control. It also means the silence of the lower bodies so that through their silence the voice of the Self may be heard. If our lower bodies are noisy, continually chattering, continually seeking feelings and emotions, continually seeking for self-expression, the inner Self may have no opportunity to express Himself. Read the verses at the end of *At the Feet of the Master*, and for the word "Master" substitute "my Higher Self").

17th. What another man does or says or believes is no affair of mine. I must mind my own business.

(Study how this truth is to be applied to your own personal attitude towards others. Are you interfering, critical? Do you set up standards for other people, and criticise them if they do not conform to them?)

18th. I claim the freedom to do what I think proper. I must allow the same freedom to others. I must not talk about them when they exercise this freedom. I must mind my own business.

19th. If I think someone is doing wrong, I may possibly be able to help him, if I tell him why I think so, privately and politely.

(Study this precept, and examine its application in terms of common sense. Note that "there are many cases in which even that would be an improper interference").

20th. I will never gossip about another person's wrong-doing, as I think it, to a third person. This is "an extremely wicked action."

(Study this most important truth, examining yourself to see how far you do gossip to third parties about other people's mistakes, as you think them. Read what the Master has said elsewhere in *At the Feet of the Master* about gossip).

21st. I will interfere, without anger, where I see cruelty done to a child or animal. It is my duty.

(Consider in your study how this involves an alertness for opportunities to do good. You must be on the look-out for them everywhere. Examine the importance of "without anger").

22nd. If I see anyone breaking the law of the country, I will inform the authorities.

(The happiness, contentment, prosperity, progress, alike of the individual and of the country, depend upon the due observance of the laws. If the laws are, in your opinion, bad, it is your business to try to get them altered. But so long as they are the laws you ought to obey them, or, if you feel you must deliberately disobey them, then you must offer yourself for the consequent penalties. If you feel it would be very hard to give up an offender to the rigours of the law because it is a bad law, then you ought to have already been at work trying to change it, striving to convince others of its badness. But if we once start condoning offences, because a law is bad and we do not try to get it changed, then lawlessness will take the place of law, and our weakness for the sake of an individual will result in misery to thousands. The law is the conscience of the State and we must see that it is upheld.

This explanation may not satisfy you. Think of another, remembering that the advice is given by a Master of the Wisdom, and it is our business to try to understand it so that we may follow it intelligently. We must not fall into

the error of thinking the advice is wrong because it conflicts with our own conceptions of right and wrong. We must study very carefully to see whether our own conceptions may not, after all, be defective. In any case, even if we cannot see clearly, we must suspend judgment and wait for illumination).

23rd. If I am placed in charge of another in order to teach him, it *may* be my duty to tell him *gently* of his faults.

(Meditate specially on the italicised words. Do you always correct those placed in your charge *gently*? Are you careful to consider beforehand whether it is not often better to let your pupils discover their mistakes for themselves by experiencing the effects? *Experientia docet*).

24th. I will mind my own business.

(Study, in the light of the words of the Master, as to where it is your business to interfere. We have very limited duties of interference, far more limited than we think).

25th. "Learn the virtue of silence."

Meditate on the implications of this as applied to your own temperament and daily life.

- 26th. Repeat the meditation of March 1st.
27th. Repeat the meditation of March 2nd.
28th. Repeat the meditation of March 3rd.
29th. Repeat the meditation of March 4th.
30th. Repeat the meditation of March 5th.
31st. Repeat the meditation of March 17th.



APRIL.

- 1st. The Self feels no anger or impatience.
I AM THE SELF.
- 2nd. The Self feels no irritability.
I AM THE SELF.
- 3rd. The Self is Fearless.
I AM THE SELF.
- 4th. Sorrows, troubles, sicknesses are
the result of past actions. They must be as
nothing to me.
- 5th. The Self is always joyous and serene.
I AM THE SELF.

6th. The Self is never sad or depressed.

I AM THE SELF.

7th. I will pay careful attention to everything I do. I will be deliberate in action.

8th. Examine yourself to discover what good thought is ever in the background of your mind, "ready to come forward the moment it is free." Is there any lack of clear and definite good thoughts?

9th. From to-day add to your meditation at some convenient point the thought "of some one whom you know to be in sorrow, or suffering, or in need of help, and pour out loving thoughts upon him." If you do not know of anyone specifically, think generally of those who are miserable and in trouble, not confining your attention to the human kingdom. Remember to pour out only loving thoughts, not thoughts for recovery, or for getting rid of the trouble in some way. Send love and courage. The rest may be left to God.

10th. The Self has no pride.

I AM THE SELF.

11th. "The wise man knows that only God is great, that all good work is done by God alone." I, THE SELF, AM WISE. Hence I will do all good work as unto the Lord, in His Name, and for Him; the glory, the credit, to Him, and not to myself.

12th. I am constantly active in good work.

13th. I mind my own business. I never interfere.

14th. The duties I fulfil are those which I recognise as clear and reasonable. (How far do I perform duties which are in fact imaginary, and which other people impose upon me, because I am too weak to decide things for myself?)

15th. Do I perform my ordinary work as well as I possibly can, as if He were standing at my shoulder watching me? It is not so much the kind of work that matters, as the attitude we have towards it, and the spirit in which we perform it.

16th. I feel perfect tolerance for, and a hearty interest in, the beliefs of those of another religion. "Their religion is a path to the highest, just as yours is."

17th. "To help all, you must understand all." Do I continually strive to understand especially those who normally are inharmonious to me? They are working out their destiny as I am working out mine, and they are trying to do their best as I am trying to do mine. I must mind *my own* business.

18th. The Self is free from all bigotry and superstition. I AM THE SELF.

19th. Are ceremonies to me the means or the end?

20th. Do I always make allowances. Do I always try to attach a good motive to other people's actions? I will always think well of others under all circumstances. I will condemn the wrong, but not the wrong-doer.

21st. Am I remembering to think of some one in trouble, during the course of my meditation? I am kindly towards everything. (If not, where do you fail? Be watchful in this connection).

22nd. Respect the beliefs and ceremonies which you may no longer need. They have their place, they have their use; they are like those double lines which guided you as a child to write straight and evenly, until you learnt to write far better and more freely without them.

23rd. Suffering comes to me because the Lords of Karma think me worth helping. However hard it is, be thankful that it is no worse. By offering myself to Him, I have asked that my Karma may be hurried, and so now in one or two lives I work through what otherwise might have been spread over a hundred. I bear it all cheerfully, gladly, for this reason if for no other.

(It may be added that membership of self-preparation groups, or of any other movement for progress, generally involves more strain, more trouble, more worry, more sorrow, as well as more joy and more peace, because we are clearing off past debts that we may have more room to share the debts of the world. If, therefore, our lives are harder, we may be the more glad, because it means that our offer has been heard and has been accepted).

24th. Do I cling to my possessions? It is not possessions that matter, but my attitude towards them. I must not regret them if Karma takes them away, and only Karma can take them away. Cheerfulness under *all* circumstances, for depression prevents Him from using His servant.

25th. All helpful, unselfish work is the Master's work. I do it for His sake, using my best attention.

(This involves the fact, too often forgotten, that it does not matter who you are, where you are, or what difficulties may be in the way of your doing the work you would like to do. It is less the work than the attitude that counts. Wherever you are, whoever you are, however you are circumstanced, there is always work you can do in the Master's service. Never, therefore, envy another his place and opportunities. Make the most of your own, for no one has none).

26th. Do I work as if the Master were just coming to look at it?

(It may be helpful to imagine the world as a great workshop, yourself in a particular part of it, and the Master working near you, guiding your own work. He has His eye upon you).

27th. To what extent do temptations, worldly pleasures, worldly affections, draw me aside from the Path on which I have entered, or on which I wish to enter? Go over this question very carefully during the course of the day, for in the case of most of us there is too much

failure along all three lines, especially in connection with worldly affections. Some of us keep something back which we are not prepared to give in the Master's service. This is selfish. We must keep nothing back, or, at the worst, as little as we possibly can. It is of the highest importance to be on our guard against allowing our world, and all its so-called attractions, to hinder us from entering 'Theirs.

28th. I must trust my Master. I must trust my Self. Unless there is perfect trust there cannot be the perfect flow of love and power.

29th. If I lack self-confidence I must remember that I know only the weak outer husk, which has fallen often into the mire.

I—the real I—am a spark of God's own fire. There is nothing I cannot do if I will. God, who is Almighty, is in me.

30th. What man has done, man can do. I am a man, yet also God in man; I can do this thing, and I will. Determine that your will shall be as tempered steel, irresistible, yet directed in compassion and brotherliness to all.

MAY.

The Month of Self-Recollectedness

1st. From the unreal lead me to the Real.
From darkness lead me to Light.
From death lead me to Immortality.

2nd. On the Path *alone* can be found those things which are worth gaining.

Am I clear as to the nature of this Path?

(See Mr. Jinarâjadâsa's *First Principles of Theosophy*, Chapter 14, and Dr. Besant's *The Path of Discipleship*).

3rd. Where am I on this Path? What is the next step before me? What are the needed qualifications? Am I striving towards them, failure notwithstanding?

(Absence of effort is a far greater obstacle to progress than failures, for the latter are inevitable).

4th. I am not the physical body, nor the astral, nor the mental. Each is constantly pretending to be the Self in order to gain what it wants. I must know them all, and know myself as their master.

The Self is above these vehicles.

- 5th. My physical body must be spotlessly clean.
- 6th. My astral body must be spotlessly pure.
- 7th. My mental body must be keen and free from pride.
- 8th. I am true in speech.
- 9th. I am true in action.
- 10th. I am unselfish and pure in feeling.
- 11th. I am true in thought. I will not allow my mental body to think anything of another which I do not know to be true. I will not think it unless it is true. I will not utter the thought unless it is necessary or wise or useful to utter it, unless I can utter it kindly.
- 12th. "To know, to dare, to will, and to be silent." I know. I dare. I have the will. I have the power of silence.
- 13th. I will not gossip.
- 14th. I work for the sake of the work, not for the sake of the result. I do right for the sake of the right, not for sake of the reward.
- 15th. A small thing directly useful in the Master's work is far better worth doing than a thing which the world would call good.

16th. I am God. I will only what God wills, though my vehicles may try to lead me otherwise.

17th. I will do no hurt.

18th. Waiting the word of the Master.

19th. Watching the Hidden Light.

20th. Listening to catch His orders.
In the very midst of the fight.

21st. Seeing His slightest signal
Across the heads of the throng.

22nd. Hearing His faintest whisper
Above earth's loudest song.

23rd. Love as *reverence* and *service* to those whom I recognise as my superiors.

24th. Love as *affection* and *service* to my equals.

25th. Love as *compassion* and *service* towards those behind me on life's pathway, and to all who are in need, no matter to what kingdom of nature they belong.

(Send a special thought of grateful and reverent homage to our Head, whose birthday it is. Self-Preparation Groups should fittingly celebrate this day).

Week of Homage to the Lovers of the World.

- 26th. Act of Homage to the Ruler of our Race :
"May my love be strong even as His
is powerful."
- 27th. Act of Homage to the Lord Buddha :
"May my love be *wise* even as His is
infinitely wise."
- 28th. Act of Homage to the World-Teacher :
"May my love be *compassionate* even as
His is infinitely compassionate."
- 29th. Act of Homage to the Lord Zarathushtra :
"May my love be *pure* even as His is
infinitely pure."
- 30th. Act of Homage to the Lord Christ :
"May my love be *sacrifice* even as His
is perfect sacrifice."
- 31st. Act of Homage to the Lord Muhammad :
"May my love be *fearless* even as His
is infinitely fearless."

Meditation and Study

II.—June to December



Introduction

The new scheme of Self-Preparation is obviously new only in the sense of being different from that in force from January to May. Otherwise, it is but a remembering, the putting together again, of those principles which are the basis of *At the Feet of the Master*. These principles are considered from a somewhat different standpoint, more practically, perhaps, and throwing greater responsibility upon each individual member to work out within limits his own mode and method of Self-Preparation. Hence members of the Self-Preparation Group are earnestly requested to read through the whole scheme before June, partly in order to have a general idea of the new plan, and partly to prepare for some of the instructions which need thinking over and preparation beforehand.

The general idea has been to take each member through the five great stages of life—Self-Discovery, Self-Expression, Self-Sacrifice, Self-Surrender, and Self-Realisation. These stages may be perceived in each kingdom of nature, in evolution as a whole, in the circumstances of our individual lives, and are other names for the five Great Initiations, known in Christianity as the Birth, the Baptism, the Transfiguration, the Passion-Crucifixion, the Resurrection; in Hinduism as Kutichaka, Bahudaka, Hamsa, Paramahamsa, Jivanmukta; in Buddhism as Shrotapatti, Sakradagamin, Anagamin, Arhat, Asekha.

In every kingdom of nature these stages may be perceived as the stages through which the consciousness in the kingdom is passing, so that, for example, Self-Realisation for the mineral kingdom means passage into the vegetable kingdom, just as Self-Realisation in the human kingdom means passage into the super-human kingdom—consciousness becomes the Jivanmukta, liberated from the kingdom below to proceed to a discovery of itself, an expression of itself, a sacrifice of itself, a surrender of itself, and a realisation of itself, in the new expansion of consciousness in the kingdom beyond. Members would find it interesting to try to ascertain

what these various stages mean, how they are signified and illustrated, in terms of the various kingdoms of nature. We know what Self-Sacrifice and Self-Surrender mean in terms of the human kingdom. What do these mean in terms of the sub-human kingdoms? Another interesting study would be the understanding of these stages in terms either of the four temperaments as given for Saturday, June 7th, or of another type of division, as given in the *Bhagavad Gītā*—the Bhakti (Devotion or Heart-dominated), the Gnana (Wisdom or Mind-dominated), the Karma (Action or Activity-dominated) temperaments. If, for example, Self-Realisation for the Devotee lies along the line of Saintship and Martyrdom, for the Mind-dominated along the line of Genius, for the Man (Woman) of Action along the line of Heroism, how shall we define the four previous stages in each case? This would be a very valuable study from the standpoint of education.

Just a word may, perhaps, be profitably said with regard to Self-Sacrifice, Self-Surrender and Self-Realisation. It may not unreasonably be asked whether it is not necessary for every possible experience to be contacted in order that Self-Realisation may be complete, in order that the human kingdom may be completely realised, that the expansion of consciousness beginning

with Self-Discovery may cover the whole circumference of the human kingdom. The answer is that with regard to all three stages we are less concerned with forms than with the essential life. Hence, though we must needs contact many forms of sacrifice, many forms of surrender, yet realisation will ultimately be accomplished by contacting the essence of sacrifice, the essence of surrender, or, shall we say, the fundamental life of these stages. Once we know their life, their essence, the actual form the life takes becomes a matter of secondary importance. Once we know, have had communion with, the life, we shall no longer need to pass through every form, for we shall have penetrated to that which is behind all form, is its animating force. Members will, therefore, be well-advised to brood over, meditate upon, contemplate, the Essence of things, so that in such withdrawal from the unreal they may perchance be privileged to contact the Real. What, for example, is the Essence of Suffering—the great question to which the Flower of Earth's Humanity, Humanity's Eldest Brother, the Lord Gautama Buddha, sought with such unexampled devotion an answer? One who has had some little touch with the Essence of suffering tells us that while Loneliness is the form it takes in the outer world, yet in very truth

it is perceived to be Power and Unity unbreakable. Will members try to see whether they can perceive these qualities of Suffering, and, perceiving them, dispel the Maya of Loneliness which makes suffering seem so much the foe and not the friend of man. Similarly, members might meditate upon Ignorance, Pride, Wisdom, Love, Power, Doubt, etc., to discover their respective essences. Meditate on the Essence of things more than upon their forms, and Self-Realisation will come the sooner.

It will be noticed that the four qualifications in *At the Feet of the Master*—Viveka, Vairagya, Shatsampatti, Mumuksha—have been translated in a new way. The translations given in the book and in this study-meditation are given here :

1. Discrimination.....What is God's Plan?
2. Desirelessness..... Only God's Plan matters.
3. Good Conduct.....Obey God's Laws.
4. Love.....Strive towards God's Goal.

Or, these qualifications may be otherwise expressed as

KNOWING GOD'S PLAN
DESIRING GOD'S PLAN
OBEYING GOD'S PLAN
FULFILLING GOD'S PLAN

The month of June is dedicated to self-consecration to God's Plan, so far as the individual is able. The consecration of the various bodies, or, it should rather be said, the re-consecration of the various bodies, takes place during this month. It is the month of the renewal of contact, or of the intensification of contact, between the lower and the higher, the lower being consecrated to the service of the higher.

The months of July and August are preparation months, months during which members will prepare their various bodies—physical, emotional, intellectual and intuitional—to live the Plan of God in a special measure.

Then, during September and October, God's Plan is to be *lived* in two very special ways—the giving of money and the giving of time. As all members are aware, it is not considered desirable to have regular subscriptions or entrance fees for the Order of the Star in the East. On the other hand, it is equally undesirable to be constantly appealing for money. Yet money is indispensable. It is hoped, therefore, that what may be called the Self-Denial Period of the year, as suggested in this Study-Meditation, may provide to a certain extent at

least the funds required both Nationally and Internationally, and that such a Period may be repeated year after year, so that in course of time all necessary funds are obtained without a word of request, on the initiative of the members themselves.

November is the month of Comradeship with the Great, comradeship with the lesser great, so that, by studying their lives and entering very specially into the spirit of their achievements and qualities, we may use the comradeship to stimulate the greatness which is within us too. Each member is desired to make his own list of those who particularly appeal to him as typical of lives lived in utter self-surrender. The list given in the body of this pamphlet is merely in the nature of an idea, and members are particularly asked to make their own lists. It is suggested that a list of not less than ten should be made, so that three days study may be assigned to each. But if a member prefers he can devote each day, or each week, to the study of some great servant of mankind. Books dealing with the subjects selected should be procured well beforehand, and a careful study made of the leading characteristics, the outstanding qualities, so that these may be meditated upon during the allotted days. The amount

of time to be spent on such study-meditation must necessarily depend upon each member's convenience, and each member must select the most suitable time of day for the study. In some ways, the evening time, shortly before retiring to rest, might be suitable. In any case, each member must make a point of earnestly desiring that he or she may grow into the likeness of those great ones, who truly served the world, and who suffered, perhaps, because of their selfless love for those around them.

December is the month of Remembrance of, and Reverence for, the Greatest who have ever lived—the Great Saviours of mankind. The Indian Star Headquarters is publishing in book form, by permission of Dr. Besant, the inspiring articles on these Saviours—mostly from her pen—which have been appearing from time to time in *The Young Citizen*. Every member should register his or her name for a copy, using it in connection with the December study-meditation. The method may, if convenient, be the same as that suggested for November, or members may arrange a different system of study-meditation, according to what seems most helpful. The study-meditation indicated for the last week of May, should be incorporated in this study-meditation.

The year will then conclude on a great note of aspiration which will, it is hoped, make the following year a year of still more useful service.

Special attention must be drawn to

(a) *July 20th to 26th.* A suitable book, outside the usual Theosophical or Star library, should be chosen during June for this study. The choice of the book will depend upon the temperament of the member. But the book must be definitely informative and a half-way house, if the expression may be used, between the Theosophical or Star conception of life and the conception ordinarily prevalent in the outer world. Such study will help the member to lead the outer world gradually to the truths he may know, whereas if he simply presented these truths just as he knows them they might be rejected. The world is nearer to the great realities than those know who do not study the more advanced thought whether in education, in science, in philosophy, in politics, in art, or in any other department of human energy. Decide which branch of study you will take up, and select, there will surely be some to help you if need be, some book representing the most advanced thought in that line, beginning its study on July 20th. The underlying idea

is, of course, to help the member effectively and helpfully to contact the world outside. And the study of one book will, it is hoped, stimulate further study, so that each member may gradually become an expert on one line at least, and thus justify his membership of the Self-Preparation Group.

(b) *September 1st to 13th.* Think well beforehand as to how best to express and fulfil the self-denial. Make up your mind beforehand as to exactly what you will do, so that you may be ready when the day comes to begin the self-denial.

(c) *September 14th to 30th.* Prepare similarly beforehand.

(d) *October 1st to 31st.* Prepare similarly beforehand.

(e) *November 1st to 30th.* Prepare the list as suggested above.

(f) *December 1st to 31st.* Prepare beforehand as suggested above.

GEORGE S. ARUNDALE.

JUNE.

The Month of Self-Discovery

First Week : June 1st to 7th.

Viveka (Discrimination) Week

(What is God's Plan in Terms of Myself?)

Study your own evolution through the various kingdoms of nature, and acquire as much information as you can about yourself in terms of God's Plan, having in view your temperament, ideals, etc. The following suggestions embody the fundamental basis of God's Plan in terms of this Group, so far as regards our present stage of evolution.

1st. I consecrate my physical body to Service. May my physical body grow strong for His use.

(Will this strongly for a short time, using your imagination as to a completely healthy body).

2nd. Consider any obstacles in the way of such service and strength. Are you doing all in your power to get rid of such obstacles, or to

minimise them, as for example by means of medical attention, self-control, etc.?

Proceed to imagine that these obstacles are not there, and that your body is full of vigour and life.

Above all, if you are at all in the habit of dwelling on any real or fancied ailments, as far as possible do not allow attention to concentrate on them, for in this way you only make them more insistent. Whenever your thoughts turn on them, turn the thoughts resolutely away, or, if need be, try to coax your thoughts away by deliberately occupying your attention with something else.

3rd. I consecrate my emotional body to Service. May my emotional body grow pure for His use.

(As before, use the will and the imagination).

4th. Consider any obstacles in the way of such service and purity. Are you doing all in your power to get rid of such obstacles, or to minimise them? Are you striving to be self-controlled? Are you striving to make your emotions all Love, even as God is all Love? Have hatred, suspicion, distrust, jealousy, ill-will, uncharitableness, etc., been, or are they steadily being, transmuted?

Remember it is the effort that counts. Failures, defeats, do not matter, provided they do not weaken effort. This they must never be allowed to do.

Remember, too, that there must be no hatred or ill-will against other National and no hatred or ill-will against persons, specially as regards either Nations or persons which have injured us, or from which, for one reason or another, we have aversion. If we would be true servants of the Lord we must be able to reflect in faint measure the Love He feels for *all* overwhelmingly, and without distinction. Meditate a little on this wonderful, all-embracing, Love, and on the fact that such Love is perfect brotherhood.

5th. I consecrate my mental body to Service. May my mental body grow keen for His use.

(As before use the will and the imagination).

6th. Consider any obstacles in the way of such service and keenness. Are you doing all in your power to get rid of such obstacles, or to minimise them? Are you striving, by means of careful, regular, study, and general mental training, to make your mind better equipped and keener for His use? Do you definitely strive to stimulate your intelligence, judgment, analytic faculty, etc.?

Many members of our Order are very devoted, but lack development because their minds are not as keen as is their devotion. The result is that their devotion lacks discrimination. They hang upon the letter of the teaching rather than upon its spirit, and do not always realise that they must use their minds to discover how the teaching they receive applies to them, is to be adapted to their own particular needs. Moreover, while feeling overwhelmingly devoted to persons, they sometimes forget that ideals are even greater than persons, for these give great persons the very greatness which wins for them their devotees; and sometimes the devotee of a person is apt to be impatient with him who is rather the devotee of an ideal, a principle. If the mind is developed in every possible way, a great tolerance and understanding is the result, for God's Plan becomes increasingly evident, and it is seen that there are many roads to Him.

7th. What does my higher self need from his vehicles?

Strive to sense your fundamental self, the essence of your being. What is the nature of your temperament? Do you definitely know to which of the four following fundamental temperaments you belong :

(i) THE BRAHMANA—the priestly : members of which are guardians and purveyors of Truth and Wisdom. Teachers, doctors, lawyers, priests, scientists, and certain types of statesmen, belong to this temperament. Does it vitally appeal to you?

(ii) THE KSHATTRIYA—the warrior : members of which are guardians and purveyors of Courage and Protection. Rulers, certain types of statesmen, warriors, belong to this temperament.

(iii) THE VAISHYA—the merchant : members of which are guardians and purveyors of material Prosperity. Those engaged in industries and commerce belong to this temperament.

(iv) THE SUDRA—the indeterminate, indefinite : members of which have not yet perceived or realised which of the three temperaments described above embodies the dominant and eternal note of their being. Most people may be classified under this general head, but we ought to try to know ourselves better. We ought to have reached the point of knowing the special pathway to God that is ours, the specialised service to mankind that is ours. Note, however, that it does not follow because you are a teacher, or lawyer, or doctor, or soldier, or merchant, by profession, therefore you belong

definitely to the temperament involved. You may still be a Sudra by temperament, though the Brahmana, Kshattriya, or Vaishya temperament may have been thrust upon you. And *vice versa*, you may for the time have no definite vocation, and yet in reality have found your home in one or other of the three definite temperaments, having passed out of the fourth, or indefinite temperament. Your business is to try to find out, by experience and otherwise, what your temperament fundamentally is, and if need be to have one or other of the three first temperaments as your objective for future lives, if not for this life.

Second Week : June 8th to 14th.

Vairagya (Desirelessness) Week.

(Only God's Plan Matters).

We have gradually to come to a realisation of the fact that true desirelessness means that only God's Plan matters in everything. Our supreme duty is to fulfil—this verb is to be preferred to “submit to”—God's will in all matters, in the little things, in the big things; or shall we not say that there are no little things, for all things matter much in God's

sight? Let us be desireless about all that we feel, or judge, not to be God's Plan, but to be the expression of our own selfishness and personal feeling. The test question at every moment of our lives, for every detail of our lives, is: Is that which we contemplate in harmony with that which we conceive to be God's Plan and Purpose? The veriest detail is to be tested by this measure, and we need to be always remembering God's Plan, so that it becomes the positive, conscious background of our lives.

8th. I seek the approval of God, and not the applause of the world.

There is no essential harm in the applause of the world. But it is God's approval we must ever seek, be the opinion of the world what it may. Because the world approves, it by no means follows that the action is right. Is it an exaggeration to say that half the times at least the world is wrong? In any case, we must refer ourselves to God's judgment, and not to man's.

9th. May I follow my conscience rather than the dictates of public opinion, of custom, of orthodoxy.

To what extent are you the slave of public opinion, of custom, of orthodoxy? To what extent do you lead; to what extent do you follow? Are you a pioneer—as you ought to be—or one of the crowd?

10th. May the influence of personal pride and self-righteousness be absent from my thoughts, my feelings, my speech, my actions.

Do you desire power, position? Do you seek to impose your views on others? Do you feel that you are right, and others, when they differ from you, wrong? Are you self-satisfied, or have you a sane humility?

11th. May I grow ever-increasingly eager to co-operate in all humility, but in all loyalty, with those whom I recognise to be my spiritual superiors.

It is to be hoped that you have what may be called the hierarchical sense—the sense of your place on the evolutionary ladder. Are you able to recognise some on the rung above you, just as you recognise those on your own rung, and those on rungs below you? It is a good sign when we are able to declare that so and so is beyond us in evolution, is bigger than

we are, whether or no we are able to follow him. A sense of relativity is a great asset.

12th. May the influence of selfishness be absent from my thoughts, my feelings, my speech, my actions.

Our business is to live in the larger self rather than in the smaller, and to think, feel, speak, act, as for others, rather than for ourselves. "How does this advantage others?" is *our* question, rather than "How shall I gain?"

13th. May I make ever more practical my knowledge of the truth that Brotherhood is the basis of God's Plan for this world, so that by my example of brotherhood in daily life others may be inspired to grow more brotherly.

Where do you fail in this? Where is there a tendency to be unbrotherly? Have you any unbrotherly habits?

14th. Examine, brood over, your hopes, ambitions, ideals, plans, endeavours. Are they becoming in increasing measure in harmony with your conception of God's Plan? If not, why not? How are they to be transmuted?

Third Week : June 15th to 21st.

Shatsampathi (Good Conduct) Week.

(Obey God's Laws).

15th. May anger, jealousy, impatience, irritability, depression, sadness, depart from my mind, releasing love, patience and courage.

Guard against the normal appearance of any of these weaknesses which you may feel to possess you. Read the observations on "Courage" in *At the Feet of the Master*, pp. 36 et seq, miniature Indian edition (From the Theosophical Publishing House, Adyar, Madras, S. India).

16th. May I be constantly active in good work. How much laziness, inertia, is there in you? Is service the dominant note of your life? If not, strive to intensify its daily expression.

17th. May I be tolerant—free from prejudice and superstition.

Do you believe yourself to be superior to others? Have you race, creed, colour, caste or class prejudice? If so, root it out, by the process of evoking the appreciation spirit. Make a special point of seeing the good, and the good only, in that against which you are prejudiced, whether persons, races, nations, faiths, castes

or classes. Where there is intolerance and prejudice, there is an obstacle in the way of the service of the Lord.

18th. May I bear all suffering cheerfully.

Examine yourself and see where you fail in this. Are you impatient or afraid of suffering? Do you realise that suffering is a means to God's end? Do you realise that in the crucible of suffering is generated the priceless gift of power? We need not yearn after suffering, but let us make the best use of it we can—forcing it to yield to us power and sympathy.

Imagine possible sufferings, if this method does not produce depression or morbidness, and see yourself cheerful and courageous in the midst of them. Anticipate the future in this way, for none of us have yet finished with suffering. Read what is said about sorrows and sickness in *At the Feet of the Master*.

19th. May I be steadfast in the service of others, and in the treading of my Path to God.

20th. May I know and trust the God within me. In the long run, we must ultimately rely on the God within us, even more than on the Gods without, or on God without; for the great quest of evolution is of the God within. In

the course of the quest we find Gods without and God without. But such discoveries are to the end of the perfect unfoldment of the God within, that the great unity of life may be realised.

21st. I am God in the becoming.

Achievement is only a matter of time, under the Laws of Justice (Karma) and Rebirth, and the length of the time depends upon the strength of the will.

Fourth Week: June 22nd to 30th.

Mumuksha (Love) Week.

(Strive towards God's Goal).

22nd. May I be all Love even as God is all Love.

23rd. May I avoid gossip.

24th. May I avoid cruelty.

We are very often more cruel than we realise—not, perhaps, intentionally cruel, yet cruel nevertheless: cruel in little things. We may have habits that are unkind, wounding.

25th. May I draw day by day nearer to my goal. What is your goal? At this moment? For the next few months? For the next year? For this Life? For eternity?

26th. May I help others day by day to draw nearer to their goals.

Note that we do not say : "*To my goal,*" as many people do say. Our business is to help people on their own pathways.

27th. My duty to the Elder Brethren.

Think this out carefully.

28th. My duty to mankind.

Take into consideration the nature of your temperamental service. What do you desire your gift to the world to be? For example, a perfect system of education, of government, of law, of industry, of health?

29th. My duty to the animal kingdom.

What about the superstition and cruelty that man needs flesh for food? Are we to animals as the Elder Brethren are to us? This is the true test, for there is the same relationship and the same distance.

30th. My duty to the vegetable and mineral kingdoms.

Puzzle this out, partly with the help of Ruskin so far as the mineral kingdom is concerned.

[What is the place of these sub-human kingdoms of nature in evolution?]



JULY.

First Month of Self-Expression

First Week : July 1st to 5th.

THE PHYSICAL BODY.

1st. Consider the whole question of physical exercise. Do you take it regularly? Do you take enough? Is it of the right kind? Is it suited to your bodily condition?

Begin *suitable* exercises if possible on this day, if you are not already doing any, and continue them regularly.

2nd. Go over the conclusions reached on July 1st.

Decide whether they need modification.

3rd. Consider the whole question of your diet.

Does it suit the body? Does it need modification, bearing in mind the importance of simplicity, regularity, avoidance of cruelty, etc.?

4th. Go over the conclusions reached on July 3rd.

Decide whether they need modification.

5th. Consider the question of hygiene.

Are your clothes hygienic? Is your home hygienic? Is your mode of living hygienic? If not, why not? Rearrange, if possible and wherever possible, so as to make them hygienic. Remember that cleanliness, simplicity and order are the bedrock of beauty and efficiency.

Second Week : July 6th to 12th.

THE EMOTIONS.

6th. Have reverence for yourself, as a spark of the Fire of God. Your bodies are the temples of your Higher Self. Do you treat them as such? Do you strive to make your physical body as pure as you possibly can? Do you strive to have pure feelings and pure thoughts? This is of very great importance.

7th. Strive to radiate purity to your surroundings. One way of doing this is to imagine waves of beautiful white (moon-white) light radiating from you in great circles and bathing in its radiance your surroundings, and also any whom you may thus wish particularly to influence. Purity must be realised not only as a matter of sex, though this is a vital aspect, but also with reference to motives and judgments. Are your motives and judgments pure—unselfish, impersonal, kindly?

8th. Goodwill to all. Exclude none. Deliberately include those whom normally you dislike, who are uncongenial to you, with whom you cannot agree or get on. We must learn to get on with all, whether we agree with them or not.

9th. Consider how far you have race prejudice, or religion prejudice, or custom or class or caste prejudice? There must be no prejudice in us, for prejudice comes either from pride or ignorance. *See again June 17th.*

10th. Compassion to all in the human kingdom less evolved or less fortunately circumstanced than ourselves, to servants, to the poor, to the suffering, to the lonely, to the outcaste. We are not concerned with the question as to whether "it is their own fault." We are concerned with the facts. Each one of us is responsible for his condition whatever it may be; but we all need sympathetic, constructive understanding, be the causes of our troubles what they may.

11th. Compassion to animals.

Watch for cases to cruelty, ill-treatment. Try to promote kindness to animals everywhere and in all possible ways. Never be angry with those who are cruel. Anger only adds fuel to the fire of their cruelty. But be firm and strong.

12th. Let the mineral kingdom be honoured by being made to give us things of beauty and not ugly things. Simplicity and grace, but richness only where richness is the manifestation of an act of adoration, of reverence; not

when it is the manifestation of pride or selfishness. The plain thing may be beautiful.

Third Week : July 13th to 19th.

THE EMOTIONS.

(Continued).

Repeat day by day the preceding week's study.

Fourth Week : July 20th to 26th.

THE MIND.

20th. Take up the study of the book you have selected (see Note), reading carefully and thinking over the ideas conveyed. Compare these with your own views, and with the views commonly current in Theosophical or Star circles. How far can you use the ideas conveyed in your endeavour gradually to draw your outer world to acceptance of the truths you know?

21st, 22nd, 23rd, 24th, 25th. Continue study of July 20th.

26th. Review the whole week's study. What is the resultant influence of your study upon your general outlook? Can you manage to continue such study during the ensuing months at some other time?

Fifth Week : July 27th to 31st.

THE INTUITION.

27th. Consider what truths you *know*, independently of the reasoning faculty, *i.e.*, with regard to which reasoning is either only a minor consideration, or has no place whatever.

28th. Continue meditation of July 27th.

29th. What other truths are there which you feel you have yet to know by intuition? Where is your intuition defective? Where have your recognised superiors made statements, asserting them definitely to be true, but which have been beyond your realisation; or do you instantly perceive the truth of such declarations when made by those whom you recognise to be your spiritual superiors?

30th. Continue meditation of July 29th.

31st. Try to dream or intuit the nature of Unity. Try to externalise yourself so that you expand into, find yourself in, everything that surrounds you. Or try to do this with regard to some definite living object, *e.g.*, an animal, a tree, a flower, a shrub, a plant, so that "you" and "it" are blended indistinguishable, momentarily. But there must be no strain.

AUGUST.

Second Month of Self-Expression

First Week : August 1st and 2nd.

1st. Think both generally and specifically of those whose physical bodies are unhealthy. Send out generally—radiate—health, and specifically to any whom you may know specially to need it. The best kind of health is courage. Therefore, radiate courage. Imagine yourself the centre, and waves of courage emanating from you as ripples expand from a stone dropped into a lake of water. Do not desire that any individual shall be relieved of his or her sufferings, but desire for them courage.

2nd. Repeat self-expression of August 1st.

Second Week : August 3rd to 9th.

Repeat self-expression of August 1st and August 2nd, and, in addition, try to participate in activities, which make for physical well-being. Attend games, etc. Study the laws of health. Understand the nature of your body from the physiological standpoint. Prepare a lecture on the fruits of your study for delivery

in the autumn. Be specially careful to walk erect, confidently, freshly, vigorously. Let your meditation on health make you a physically vitalising force. Try to keep this going on indefinitely.

Third Week : August 10th to 16th.

Consecrate this week to the sharing with others of your emotional capacities if any. Sing for others, paint for others; express your emotional force in the service of others. If there is suitable opportunity to do this publicly, and you have distinct capacity, take advantage of it, *e.g.*, at concerts, for exhibitions, giving lectures, etc. If not, then try to use such powers even by yourself as a dedication to the world. Play music, paint, carve, sing, as an offering to the world. Let your actions be broadcasted by your thought. They will reach those who will be benefited by them.

But do not do anything publicly which you cannot do well, or you may give more pain than pleasure, and bring our Order into ridicule. You must not be a bore. Whatever we show to the world must be outstandingly good. So we must try to develop some faculty that shall be outstandingly good, so that the attention of the world may be pleasantly arrested, and thus become tuned to hear our message.

Fourth Week : August 17th to 23rd.

Consecrate this week to the sharing with others of your intellectual capacities. Share your intellectual knowledge, whatever it may, even if it be little, with those who may be glad to share. Can you lecture or teach? Can you hold study classes? Can you practise public speaking? If there is no opportunity actually to share, can you get ready for sharing later on, gradually equipping yourself with the means to share effectively? Here again, be sure of your capacity before you undertake some public responsibility.

Fifth Week : August 24th to 30th.

Continue last week's practice.

Sixth Week : August 31st.

May my physical body, my emotions, my mind and my intuition, be consecrated in ever-increasing measure to the service of others and to His Service.

SEPTEMBER.

First Month of Self-Sacrifice

First Week : September 1st to 6th.

Having made up your mind beforehand, begin the daily practice of self-denial with regard to some habitual expenditure not essential to your well-being, and credit half the proceeds to your National Headquarters of the Order of the Star in the East and half to the International Headquarters, to be placed at the disposal of the Head for Star purposes. Add any donation you can. Self-Denial may be expressed in various ways, so long as duty, efficiency and health do not suffer. Think out ways of saving.

Second Week : September 7th to 13th.

Continue as during the first week.

Third Week : September 14th to 20th.

Devote daily some time to the service of others, hitherto appropriated to personal interests. Do not take time away from duties, but from personal pleasures, and spend it in the service of others in such ways as may be most helpful and convenient. You may decide to take up self-training of some kind.

Fourth Week : September 21st to 27th.
Continue as before.

Fifth Week : September 28th to 30th.
Continue as before.



OCTOBER.

Second Month of Self-Sacrifice

First Week : October 1st to 4th.

October 1st. Repeat the directions for the first two weeks of September, but credit the whole amount thus saved, together with any donation you are able to add, to the Birthday Fund of our great Protector, Dr. Annie Besant, whose birthday it is. Send the amount to your National Representative for transmission direct to Dr. Besant at Adyar, Madras, India.

October 2nd to 4th. Repeat the directions for the first two weeks of September.

Second Week : October 5th to 11th.

Continue as during October 2nd to 4th.

Third Week : October 12th to 18th.

Repeat the directions for the third week of September, September 14th to 20th.

Fourth Week : October 19th to 25th.

Continue as before.

Fifth Week : October 26th to 31st.

Continue as before.



NOVEMBER.

Month of Self-Surrender

During the whole of this month you are to study the lives of those who, in your judgment, have led lives of complete self-surrender to great ideals, no matter what the nature of these ideals may have been. But do not study the lives of the Very Greatest—these will be subjects of study for December.

Before November you should have already made a list of such great people as in your opinion have led lives of self-surrender, involving

daily and constant, not spasmodic, acts of self-sacrifice. You should already have planned out the month's study, assigning a life to one or more days study as may be convenient. Each day, where possible, read one or more passages from the biography or autobiography of the individual concerned, the passages having been selected beforehand, and the books borrowed or bought. Endeavour to appreciate the special motive power which called forth the self-surrender. Acquaint yourself with any outstanding features of the lives of the individuals whom you have selected. Endeavour to imbibe the spirit animating the self-surrender. Contrast their lives with your own. Watch them under difficulties, dangers, persecution, hardships, temptation. Could you act as they acted, if under similar conditions? If not, why not? Determine that you will strive to become as they are, or were. As far as possible, let your selection include men and women of many countries, of different Faiths, of varied opinions. We are not concerned with the question as to whether they were right or wrong—who are we to judge, but with the question as to whether they followed their convictions in a spirit of complete devotion regardless of circumstances and obstacles—a devotion often leading to great suffering willingly borne for the sake of Truth.

Obviously, the spirit of Service, of Brotherhood, must be of the essence of their lives, not aggression, conquest, the accumulation of wealth, personal power, etc.

Though each member must make his own list, some names are appended as possible examples of lives of great self-surrender. But each individual must make his own choice, irrespective of the list here given.

George Washington; Abraham Lincoln; Booker Washington; General Booth; Mrs. Booth; Lady Constance Lytton; Elizabeth Fry; Wilberforce; Florence Nightingale; King Arthur; Shivaji; H. P. Blavatsky; Giordano Bruno; Annie Besant; Hypatia; George Fox; John Wesley; Mazzini; Hunyadi Janos; Joan of Arc; Thérèse de l' Enfant Jësus; S. Francis of Assisi; Kabir; C. W. Leadbeater; Kuresa (Kuraththalwar), a disciple of Sri Ramanujacharya; Padmapada Acharya, a disciple of Sri Sankaracharya; Rani Padmini of Chittore; Rani Ahilya Bai; G. K. Gokhale; Sri Chaitanya; Guru Nanak; Sri Ramakrishna Paramahansa; Asoka; Kulasekhara Alwar; Livingstone; Charles Bradlaugh; Father Damien; William the Silent; S. Charles Borromeo; S. Bernard of Clairvaux; S. Catherine of Sienna; Garibaldi; John Howard; Swami Dayanand Saraswati; Count Tolstoi; Marcus

Aurelius; Friedrich Amiel; Anna Kingsford; Sir J. C. Bose; Shelley; Padraic Pearse (see "The Story of a Success," published by Maunsel & Co., Ltd., London and Dublin); Mary Lamb; Benjamin Franklin.

The above are the names of just a very few whose lives are regarded by certain people as typical of self-surrender, though there may be disagreement on the part of individuals as to the propriety of including one or more of them. Obviously, very many have been left out, but it is impossible to give exhaustive list, even if it were possible to make one which would command general assent. Each member must make his own list according to his own judgment, and according to conveniences for study. The lives of the individuals selected *must be studied*, so it is useless to include in the list any with regard to whom no information is available to the member.

November is the month for comradeship with the heroes, saints, martyrs, geniuses of the world, who have surrendered themselves beautifully and wonderfully to their ideals. Thus will the lives of great men and women inspire us to make their lives sublime.

DECEMBER.

Month of Self-Realisation

For this month has been decided study-meditation on the world's Greatest—God's Greatest Messengers. Each member is at liberty to assign such time as he may consider useful to the study-meditation on each individual Saviour, and to study and meditate in the way most helpful to him. The order of study-meditation is also left to each member to decide for himself.

The Lord Gautama Buddha.

The Lord Sri Sankaracharya.

The Lord Vaivaswata Manu.

The Lord Zarathushtra.

The Lord Tehuti (Hermes Trismegistus).

The Lord Orpheus.

The Lord Sri Krishna.

The Lord Christ.

The Lord Muhammad.

In this connection, the articles on these Great Ones which appeared in *The Young Citizen* from April, 1923, to May, 1924, should be carefully read; or the volume "In the World's Service," containing these articles, may be purchased from

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Read each article and meditate on the Perfect
Life portrayed. Lose yourself in utter rever-
ence for Them, and out of such reverence let
there emerge an ever-increasing Love and Com-
pasion, so that you may gradually grow to be-
come like Them, some day becoming a Saviour
of a world even as They are Saviours of our
world. Think of yourself as one of their
humble, insignificant, yet eager messengers,
striving in some little measure to be to others
that which They were, and are, in all perfection.
Feel intense gratitude, and reverence, and let
such gratitude and reverence be translated into
practical brotherhood for all.



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